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THE REVIEW.

By ARTHUR PREUSS.

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* In the opinion of the *Catholic Columbian* (Aug. 11th) the Y. M. C. A. (Young Men's Christian Association) is not a good place for Catholics, though whether membership in it will prove injurious, depends first on the branch joined and secondly on the young man himself. In some places the Y. M. C. A. is nothing more than a social club; in others it is intensely sectarian. Even at the best, it is Protestant, with Protestant officers, Protestant religious exercises, etc. One thing in the *Columbian's* article is new to us, i. e., that "no Catholic can vote or be more than an associate member" of the Y. M. C. A. That alone would seem to demonstrate anti-Catholic bias.—A. P.

* In a sermon preached at St. Patrick's Church, Augusta, Ga., the other day, Bishop Keiley of Savannah, according to James R. Randall in the *Catholic Columbian* (Aug. 11th), declared deliberately that in his opinion a man could not be what is called a practical politician and a practical Christian.

* It is not generally known that minority representation prevails in Illinois in the election for members of the State House of Representatives. There are fifty-one districts and the predominant party in each elects two members and the minority party one. It was under this system, in the adoption of which Illinois was the pioneer, that Samuel Alschuler, a Democrat, was the representative of a Republican constituency in the last General Assembly of Illinois, his two colleagues, Bush and Stewart, being Republicans.

Msgr. Keane's Alleged Appointment and the Scandal-Mongers.

The N. Y. *Independent* (No. 2,696) is "glad to see it apparently confirmed from more than one trustworthy source that the titular Archbishop Keane has been appointed Archbishop of Dubuque. This would seem to imply that what was regarded as a period of disgrace with him, on account of his 'Americanism' while Rector of the Washington Catholic University, has passed, and that, perhaps, the period of discredit at Rome of those who were called progressives is passing. Archbishop Keane is in warm sympathy with Archbishop Ireland."

The apparent confirmation has not yet become real and official, and the elevation of Msgr. Keane to the See of Dubuque is still doubtful.

Meanwhile a certain class of liberalistic organs are trying to sow enmity between Archbishops Keane and Katzer and to make capital out of the alleged appointment, against those of their contemporaries who have supported the Holy Father in his measures against "Americanism," chief among which was the deposition of the present titular Archbishop of Damascus. Witness the subjoined editorial paragraph of the *Catholic Union and Times* (July 26th):

"Now that Archbishop Keane has been appointed to the see of Dubuque, we may state that his name was warmly urged for the vacant mitre by all the archbishops of the country, save one—Archbishop Katzer of Milwaukee."

And the *Milwaukee Catholic Citizen*, besides republishing this and other samples of such delectable stuff (see the quotation in our Exchange column from the *Catholic Sun*), printed the following on July 28th:

"Archbishop Keane has been termed a 'liberal.' He is one of the leaders of the so-called Americanist party. Notwithstanding which, the Pope places him at the head of a great American archdiocese. We should thus all be admonished that these party attacks on the orthodoxy of prelates are but lightly appraised in Rome, when the arch-liberal is commissioned an archbishop. These contentions seem to have no higher purpose or value than to disturb the bonds of unity among brethren. Let the attitude of Rome admonish us."

How such silly stories impress the great non-Catholic public and furnish arguments to the enemies of our religion, can be seen from the following quotation from the *St. Louis Mirror* (No. 24):

"The Catholic Church must suffer in the estimation of the intelligent faithful as the result of such stories. The Church is supposed to be divinely inspired. The theory of this divine inspiration is shattered when churchmen deliberately tell the newspapers that appointment of eminent ecclesiastics by Rome is the result of much the same sort of scheming and counter-scheming, innuendo and open slander, that is resorted to by practical politicians of the lowest sort in this country, to attain their own purposes or cir-

cumvent the ambitions of their rivals. If the enemies of one man can influence the Pope or the friends of another can influence him against the first man by falsehoods, in the matter of an important appointment, it is hard to see how the divine guidance enters into the Church's scheme of government. Politics in the Church, especially politics of the sort that resorts to lies, is not consistent with divine authority. Lies can have no part in any divinely guided scheme. Yet the friends of Archbishop Katzer say (?) that the friends of Archbishops Keane and Ireland lie about him, and the friends of Archbishops Keane and Ireland say that the opposition lies about them. With lies upon both sides entering somewhat into the final determination of the Pope's mind, it can not be said for certain that the result is inevitably in accordance with divine truth and right."

And speaking of our priest-editors of the Phelan-Cronin-Malone stripe, and those of their brethren who inspire such papers as the *Milwaukee Citizen* and accord sensational interviews to secular reporters, the *Mirror* says:

"The Catholic clergy have been talking too much for the good of their Church. Their stories of intrigue in the Vatican are more harmful to their Church's influence than all the bigoted attacks of their enemies. When the explanation of this archiepiscopal appointment to the see of Dubuque reveals the same sort of practical politics as are illuminated when bosses intrigue against each other at the White House, the masses of Catholics can not long be expected to regard the papal choice as worthy of the respect due to an appointment dictated by special wisdom bestowed upon the Supreme Pontiff by the Most High. Catholic churchmen should be muzzled, if the sanctity of the Church's decrees is to be maintained before the world. They have been disclosing too much of the Church machinery, for the past ten years, in America. If they will not stop their 'practical politics' explanations of papal action, they may as well abandon their claim that the Church is divinely guided in all things. Telling reporters 'what wires were worked' to make this man a bishop or to prevent the making of another man, is calculated to destroy the belief of hundreds of thousands of Catholics that no such foul things as greed and hate and envy can be factors in influencing the decision of Christ's Vicar on earth."

That is indeed the most serious aspect of the whole matter—the scandal that is given by talkative and prejudiced priests and lay editors. Fortunately none of the blame can in this particular instance be fastened upon that group of American Catholics whom Msgr. Keane and his friends love to designate as Cahenslyites. Not one of the prelates, priests or papers that have all along stanchly supported the policy of Rome in regard to the deposition of Msgr. Keane and what followed upon it, has publicly said one unfriendly or scandalous word in comment of the rumor so persistently spread for several moons now, that the ex-Rector of the Catholic University and former chief champion of "Americanism" had been appointed to the See of Dubuque.

ARTHUR PREUSS.

THE GREAT ST. LOUIS STREET-CAR STRIKE.

The most succinct and, in its historical portion, unbiased statement of the late St. Louis street-car strike—we refer to it as the *late* strike, not because it was settled, but has just about petered out—which we have yet seen, is contained in No. 2,695 of the N. Y. *Independent*. It is from the pen of Rev. Frank Foster (presumably a Protestant minister) of this city and reads in part as follows:—

Labor is convinced that combinations are inimical to its interest. The consolidation of all the street railways (except one) was followed by the organization of a union to protect the interests of the men.

The officials of "the Transit Company" began immediately to discriminate against the union men, both from a business and political standpoint. An attempt was also made to form another organization of the men, under the patronage of the company. Men were constantly discharged because they belonged to the union, and were told by other employees of the company, "Leave the union, and you can be reinstated."

There were two other serious grievances: First, men were required to report twice a day at the yard, the extra men who did not secure a run being kept waiting, sometimes for hours, receiving no pay. Second, runs were planned on a basis of ten hours a day, but the hours were not consecutive.

These difficulties culminated on March 10th in a threatened strike, which was averted by an agreement substantially as follows:

1. Any man discharged because he belonged to the union shall be re-employed.
2. A ten-hour workday within twelve consecutive hours, when possible, at a uniform rate of 20 cents per hour.
3. Men reporting for duty at a special hour shall be paid from that hour until relieved. If not put on duty, paid half time until relieved.
4. Shopmen shall be paid overtime.
5. The company to treat with individuals or committees of employees.

The men claim that this agreement was repeatedly violated; that union men were discharged for trivial offenses, while non-unionists were retained after having committed much graver ones. The men's committee waited upon the company's officials, who refused to consider the cases.

The Transit Company's men then presented to the company a long list of propositions, the chief features being that:

1. Any man employed by the company shall become a member of the union within thirty days.
2. Any man suspended by the union shall be suspended by the company, and if reinstated in the union, shall be reinstated by the company.
3. Any employee absent on the business of the union shall have his place retained for him for as long as a year.
4. All new time-tables shall be submitted to the union forty-eight hours before going into effect.

One reason for this last demand was that some men having reported twice were assigned to only two runs a day of two hours, each, and hence earned but 80 cents per capita.

Receiving no satisfactory answer, about 3,500 men (out of 4,000) went out "on

strike," and for one day no cars were run in our city.

The demands of the men were so unreasonable that they called forth an open letter signed by some 200 leading business firms. The following quotation gives the gist of their remarks:

"It is our opinion that no strike can be more than temporarily successful where unreasonable terms are exacted; and when, as in the present case, they involve a joint control of the administrative features of the business, without any responsibility or obligation for the conduct of it, there is hardly a remote chance for even temporary advantage."

The men were unwisely led, and were worked upon by the enthusiasm of numbers to believe that they could unionize the roads so completely as to have every man under control. Ultimately they were willing to arbitrate. But they had by their injudicious demands given the company plausible reasons for refusing to accede to their wishes. It was plainly laid before the Transit Company by a well-known citizen that the company would have to choose between arbitration and war, and an appeal was made that they would consider the morals involved, and come to terms with their men, but they seem to have deliberately chosen to fight the union.

Then the incompetency of the city officials became manifest. Citizens who rode on cars (operated by "scabs") were insulted and abused under the very eyes of policemen, who ignored and encouraged lawlessness.

Through the peculiar laws of this State, the police force is controlled not by the Mayor, but by four commissioners appointed by the Governor in conjunction with the Mayor. These four are Democratic politicians, as is also Governor Stephens. However, it has yet to be shown that our Mayor would have done anything if he could. The Hon. Thos. P. Rixey, Commissioner of Labor, however, discovered that he had authority to call upon the parties interested, to each choose two arbitrators, himself being chairman. The men acted upon this, but the company did not, so nothing came of it.

Many attempts were made to reach a settlement, but all failed. It was attempted to define the relation between the new employees of the company and the strikers—the latter demanding to be reinstated, and the company refusing to consider any proposition involving the discharge of their new men.

After women had been insulted and denuded in our streets, and it was clearly unsafe to ride on the cars, the citizens appealed to the Governor to call out the militia. He refused, saying it was unnecessary and would cost the State \$5,000 per day.

On June 1st, the situation becoming desperate and business paralyzed, the Police Board called upon Sheriff J. H. Pohlman to furnish a posse comitatus of 1,000, afterward increased to 2,500 men, the expense to be borne by the city, which is Republican, and so, with our Governor's approval, our most prominent citizens were called to serve upon this body. Their chief work was to patrol the streets, preventing the gathering of crowds and suppressing all attempts at riot-

ing. The riot on Washington avenue (in which they largely figured) was the crisis of the strike. Four men were killed and a number injured, revolvers were flourished and shotguns brought into use. The first provocation apparently came from one in a passing procession of strikers. The weeks following were chiefly notable for explosions of dynamite under cars. These suddenly ceased on the arrest of Ora Havill, a detective employed by the Transit Company, who was accused of having himself placed the dynamite where he found it.

Through the mediation of a citizens' committee the following basis of settlement was accepted on July 2d, and the strike declared "off":

A reaffirmation of the agreement of March 10th as to rates of pay and hours of service.

Each man shall be free to join or not to join a union without discrimination by the company.

No employee shall intimidate another employee as to union or non-union, on pain of dismissal.

The company shall meet individuals or committees of employees.

The company shall select men to fill present and future vacancies from a list of its former employees exclusively, until exhausted. Said list to be presented by T. B. Edwards, chairman of men's committee.

People once more breathed freely and rejoiced—but their rejoicing was of short duration. At the end of one week an indignation meeting was held and the "strike" reinstated. The agreement had been violated by the company, who employed at least twenty-three new men before the list was handed in. Their explanation failed to satisfy the men. The company claims to have acted in good faith, and its attorney, Mr. Fred. Lehmann, attended the meeting of strikers and pledged his personal word that these cases should be settled to the satisfaction of Mr. Folk, a brilliant young lawyer who is giving his services to the men. The strikers argued that the company intended to violate its agreement, and instead of appealing to the citizens to compel the company to keep it, they declare that no agreement is of any value as long as Geo. W. Baumhoff remains general manager.

Dynamite is again in use. A car was blown up on July 15th and two passengers seriously injured. However, there is less disturbance than before, and though the boycott has been renewed, many more persons are riding on the cars.

A citizens' committee is circulating petitions in favor of arbitration, which are being largely signed, but the company gives no encouragement in this direction.

The city has lost 14 citizens killed, and nearly 200 injured, a tremendous amount of business, and its good reputation.

The company's loss is estimated at \$1,500,000. Loss in wages to the men is over \$250,000. What has been gained?

* * *

Among the lessons to learn, in the Rev. Mr. Foster's opinion, are these:

That a compulsory arbitration clause ought to be inserted in every franchise given to a street railway company for the sake of

citizens whose business is injured and who innocently suffer by a strike.

That unionism has come to stay. It is developing wiser leaders who will see that compulsory unionism is a curse in the disguise of a blessing, and will dispense with professional labor agitators.

That strikers who connive at the denuding of women and other lawless acts are not likely to be successful.

That the boycott is a two-edged sword, and cuts deepest into the pockets of the wage earners, and hence is self-destruction.

That the men who go to work have rights as well as the men who leave the work. These men are not necessarily "thugs" and criminals, but often have had to choose between loyalty to their fellow-workmen and love for their wives and children.

That it is criminal folly to elect partisan politicians who have neither character nor backbone.

* * *

Mr. Foster adds, as another "lesson to learn,"—that our foreign population (which is mostly Catholic) "must be evangelised."

It is true that most of the assailants of women and innocent citizens were people with foreign names. Nor are we prepared to dispute the very positive allegation recently made that they were Catholics. It is undeniable, at least, that the worst riots occurred in districts where the Catholic population is numerous and strong.

It is unfortunately a fact too, that in at least three instances which have come to our knowledge, imprudent priests have contributed their share in stirring the people up by vehement sermons, violent church-calendar articles, and incendiary public addresses. We think if all the clergy had done their duty, as the great majority did, by counselling moderation and calling the attention of their congregations to the fact that the Ten Commandments are in force even during a period of mob violence, Protestant preachers would now have no reason to point to Catholic neighborhoods as the ones in which law and order were most shamefully trodden under foot, and deduce the conclusion therefrom that these districts need to be evangelised, i. e., Protestantized. What they really need, is a new infusion of the Catholic spirit and pastors who do not lose their heads in a reign of terror.

ARTHUR PREUSS.

THE DUTY OF CATHOLIC LAYMEN IN OUR AGE.

[We hereby present to the readers of THE REVIEW a translation of the excellent address which Bishop Messmer lately made to the German Catholic Convention at Fond du Lac, Wis. It is certainly well worth careful study, and the advice and suggestions made ought to be put in practice by our Catholic laymen. We need organisation very much in this country to defend our rights, but in this connection I can not help saying that in my opinion there will be little chance of a fruitful organization of all Catholics, as long as so many of the so-called "prominent" Catholic politicians have their fingers in the public pie. These men care nothing for principle, they are after the "boodle." Look at that "prominent" Catholic on the notification committee to that arch-hypocrite in Canton!

Then again if our non-German Catholics

take the trouble to read this address (which I greatly doubt) many of them will put it aside contemptuously: "Pshaw! Bishop Messmer is a foreigner!" and that will settle the whole thing with them. If our so-called "great" prelates, would deliver themselves of such solid matter the thing would be different.

JOSEPH M. THIES.

If we cast a glance at the life and action of human society of the present day, we notice on this almost boundless sea a terrible storm, the waves of which rush upon each other also in our country, and if we examine this tempest more closely, we distinguish a fourfold struggle:

1. The battle of the poorer and working classes for the possession and enjoyment of earthly goods; 2. The battle of citizens for their political independence and liberty; 3. the battle of the family for its peculiar rights and privileges (unity, indissolubility, and education); 4. the battle of the Church of God for her independence and the free exercise of her divine mission.

I.

The question of "labor and capital" is well known to everybody nowadays, in fact, it is called prominently the social question. What else is the problem of Socialism except to regulate the relation of the poorer classes with that of the richer? Does this struggle for the equalisation of all classes in rights, enjoyments, and possessions, not rush even to the extreme of communism? Is this struggle justified? To deny this would be tantamount to striking truth and justice in the face. What position should the Catholic then maintain in this struggle? What is his duty?

The struggle for political independence and liberty we notice in the tendency towards democracy or rule of the people, which has grown and spread for more than a century, also in the separation of subject provinces and colonies from the mother-country, and in political independence purchased by blood. This democratic tendency manifests itself not only in strictly political matters, but in the entire modern social life, viz., in the principles of liberty, equality, and fraternity that dominate the latter; and finally the battle rages between the abettors of an absolute omnipotence of the State, or its deification, after heathen ideas, and a public authority or power, deduced from God and responsible to Him. Also in this struggle, whether it be about the principles themselves or their application and execution, the Catholic must take part.

A battle within a more limited circle, but of much greater importance, is that of the family for the rights and privileges appointed by nature as well as by its supernatural ruler. These concern the existence, preservation, and sanctification of the original unity and indissolubility of matrimony, both of which are endangered by modern civil divorce. But they also concern the peculiar and independent mission and end of the family, viz., the education of children. Here there is a question of defending the God-given rights of parents against the encroachments and assumptions of the State, whether it be a republic or a monarchy; against absolute control and secularisation of the school. It is obvious that the Catholic must take a determined stand in these questions, because for him the foundation, yea, the life-spring of the family, namely matrimony, is a sacrament of the Christian dispensation, and he recognizes in his children a divine trust, which he must re-

turn to heaven. There can be no doubt about the side which he must choose in this controversy; only in the choice of his weapons or in their use can there be uncertainty.

Finally, there is raging about us a battle, upon which the world has gazed with wonder and astonishment for the last 2,000 years, the battle of the Catholic Church with the world, with heresy and schism, with State power and the domination of princes, with external enemies, but also sometimes with internal ones. With hearts full of gratitude we may say that at this moment there is no strife or quarrel in the Church, and rarely was the Church blessed with such firm and universal unity as at present. But the greater the peace is in the Church, the more violent are the onslaughts of her external enemies. There is no country in which the Catholic Church is not obliged to fight for her rights. We need not point to countries and nations where the Church is still looked upon as mere work of men, built up by a hierarchy lusting after gold and power, or as an organisation blasphemously claiming divine power and attributes; even in Catholic countries, where the divine origin and the God-given mission of the Church are acknowledged, she must fight hard for her plenitude of power, that is entirely independent of every earthly government, and for her sublime mission, that is exalted over any civil power. Also in Catholic countries the Church must struggle against the powerful influence of worldly ideas, of an erroneous public opinion, of inimical secret societies, etc. Here again is a battle from which no Catholic can hold aloof, where he has no choice if he wants to be considered a Catholic at all; for here the words of our Lord apply: "He who is not with me, is against me."

II.

If we ask, Where lies the duty of the Catholic layman in this fourfold battle? the answer is very easy. His duty consists in his willingly and obediently following the call of the Church, and in waging the battle faithfully and with courage under the guidance of her God-given pastors, the Pope and the bishops, confident of victory, relying on God, in the position assigned to him.

This might seem too strict to some. What has the Church to do with the labor question, with Socialism, with democracy and sovereignty of the people, with the power of the State? Everything, gentlemen. It is surprising, indeed, that in the correct solution of all these burning questions of the day we must employ just such principles and teachings as do not belong exclusively to the natural law or philosophy, but rather project peculiarly into the domain of Christian doctrine and therefore into the realm of the teaching authority of the Church. On the other hand experience shows that these questions are of such a nature that only a teaching authority established by God and directed by Him can give us their correct solution, the means necessary to carry it out and the guaranty necessary to uphold it. Hence the Catholic layman must follow the teaching and guidance of the ecclesiastical authority, if he wishes to gain the victory. Here the Catholic enjoys an inestimable advantage, because in this difficult and intricate struggle he does not follow blind and inexperienced leaders, but a commander-in-chief and generals endowed with the spirit of truth as guide and counselor, and who profit by an experience of 2,000 years. Whilst others, tossed about by the tempest of diverse opinions and doctrines,

try this and that solution, and tear down what they have scarcely erected, the Catholic Church offers a remedy for social evils of every kind, and teaches with infallible certainty those principles that alone contain the solid foundation of human society, built up on religion, justice, and charity. At this moment even an infidel world together with Christendom looks up to that grand pastor and guide Leo XIII., whom God gave his Church in this battle of the age, and who by his wondrous encyclicals on the labor question, the Christian constitution of the State, and the duties of Christian citizens, on human liberty, on Christian matrimony, on secret societies, on the liberty and independence of the Church, points out to every true son of the Church his duty and his place in this great struggle. In these encyclicals the Pope gives us valuable suggestions about the choice of proper weapons and their use, and he lays particular stress on the Catholic press and Catholic organisation; and herewith we come to a more practical answer to our chief question: the duty of the Catholic layman in the struggle of the age.

III.

While it is the office of the pastors of the Church to promulgate her leading principles and teachings, to inculcate their observance and practical application on the part of her children, and in so far as office and dignity require, to show them the way; it is the duty of the Catholic laity, especially of the men, to follow this call of the Church and take an active part in the struggle. In this we distinguish two elements of importance, viz.:

1. The further diffusion of Catholic teachings, principles and opinions, the creation of a Catholic public opinion, influencing public opinion outside of the Church, effective encouragement to take an active part in affairs, warning against impending dangers. In all this there is a great and important field for the Catholic press, but also a great duty for every Catholic layman, viz., to support the Catholic press according to his means and to assist it in every possible manner to fulfill its task. Whoever understands the importance and influence of the press in our times must acknowledge it to be a duty of all Catholics to support the Catholic press, and we can almost call this a religious duty.

2. The second is acting and living according to the teaching of the Church, and that in every field where the battle of the age rages, i. e., society, politics, and religion—each one in his own sphere, in his private personal conduct.

But this does not constitute the whole duty of the Catholic; on the contrary, above all this stands the duty of acting in common as the result of a public and united organisation. Of course, this entails labor and trouble; money, time, and comfort must be sacrificed, all private interests and narrow-minded national pride must be mercilessly thrown overboard. But where is there a duty without sacrifice? And it is the high and important duty of Catholics now-a-days to have a public united organisation. What that means, our Catholic brethren in Germany have shown ever since the days of the Kulturkampf, and we see it to-day in the case of the much-abused Catholics of unhappy Italy. For the Catholics in these United States too, such a united and solid organisation has become a necessity. We German-American Catholics attempted to form such a national union, in our congresses; so far it has only been

an attempt. Still, something has been done, various assaults on the rights of Catholics were repelled, interior union and strength was augmented, but we must have a united and determined front to the outside. There the battle rages; where are the united Catholic combatants?

(To be concluded.)

QUEER WAYS OF ADVANCING THE KINGDOM OF HEAVEN.

Our esteemed St. Paul contemporary, the *Wanderer* (Aug. 8th), quotes the Chicago *New World* as announcing an "annual outing of the different branches of the Ancient Order of Hibernians in Peoria, for Aug. 19th,—a Sunday.

"Every child knows," comments the *Wanderer*, "that such conduct on the part of a Catholic society does not conform with the Christian way of keeping the Lord's Day. In the decrees of the Third Plenary Council of Baltimore, Catholics are expressly warned against desecrating the Sunday. Why do not all our Catholic societies respect the voice of the Church in this matter?"

* * *

In a newspaper published in a Western town, which shall for the present be nameless, we read the other day of a bazaar, given by a Catholic congregation on a Saturday evening, in the church-yard, with three cake-walks, at eight, nine, and ten o'clock, as the chief drawing-cards.

The thing was so shocking that we could not believe it until we learned from a friend in the town mentioned that the bazaar did take place as advertised, and that some children of his acquaintance did not return home from the festival till twelve o'clock on that Saturday night.

* * *

A local Catholic weekly on Aug. 4th announced under a parish heading:

"Great preparations are making for the fall carnival and street fair which will take place Sept. 10th to 15th inclusive. Booths will line both sides of ——— street, which will be brilliantly illuminated from ——— to ——— streets, and among many other unique features will be a vaudeville performance each evening, for which splendid talent has been engaged. Each evening will also witness an exhibition drill by one of the local military companies. A genuine Irish jaunting car, imported especially for this occasion, will make frequent trips along the route of the festivities, and all will have an opportunity to enjoy a ride in that most delightful means of conveyance."

These be queer ways of honoring God and advancing the interests of His holy Church. If they do not violate the letter, they are surely opposed to the spirit of the Council and to true Catholic sentiment.

We are told, "As long as ecclesiastical authority tolerates these things, you ought to keep still." But we will not. They are public abuses that give wide and serious scandal, in our opinion, and if they continue, we purpose to hale them mercilessly before the bar of Catholic public opinion every week with full mention of names and circumstances, until they cease or those are generally known who believe in carrying the "progressive spirit" so far as to employ Sunday excursions and bazaars and street-fairs, with cake-walk, vaudeville, and jaunting-car features to advance the kingdom of Heaven.

ARTHUR PREUSS.

METHODISTS IN POLITICS.

The Jefferson City (Mo.) *State Tribune* recently (No. 21) remarked that the Methodist denomination is just now cutting no small figure in national and State politics. The President of the U. S., the governors of Kansas, Iowa, West Virginia, and Missouri are of this faith. The two senators from Indiana are members of the same Methodist church in Indianapolis. A number of candidates for the governorship in various States, e. g., Yates in Illinois and Dockery in Missouri, are likewise Methodists.

As to whether these diverse Methodists are more devoted to their religion than they are to their politics, the *State Tribune* does not undertake to decide. However, it relates with much gusto a little incident in the political history of the next governor of Missouri, Mr. Dockery, who, as was stated above, is also a Methodist.

At one time the Democrats of his district met, as was their custom, every two years, to renominate him by acclamation for Congress. The work of the convention was a somewhat perfunctory affair, the nominee being absent in Washington. But after it was made, his father, Rev. Mr. Dockery, presiding elder of the district at the time, was observed in the rear of the hall. The crowd shouted for him, and finally he gathered up his two hundred and fifty pounds, and walked slowly to the platform, his face beaming with pleasure, and spoke as follows: "Gentlemen, I want to thank you for the honor you have paid my son, Aleck, in nominating him for the fifth or sixth time to Congress. I am proud of it. There are two things, gentlemen, I have always tried to teach Aleck to be—a good Democrat and a good Christian. I think," he slowly continued, "he has made a good Democrat, but as to what sort of a Christian he has made, well—" and the Doctor retired from the platform amid the shouts of the delegates. M.

* * *

The *Episcopalian Churchman*, by the way (quoted in the *Pittsburg Observer* of Aug. 9th), finds that the present decline of Methodism in this country is largely owing to the political activity of that denomination.

THE FIRE INSURANCE OF CATHOLIC CHURCH PROPERTY.

The *Cleveland Catholic Universe* is again vigorously advocating the feasibility, wisdom, and economy of a fire insurance association for the protection of Church property. Our contemporary has so much confidence in the arguments which, like *THE REVIEW*, it has time and again presented to its readers, that it makes the following proposition to those in charge of diocesan buildings and religious institutions (issue of July 27th):

"We propose to form and incorporate an insurance company with a paid-up capital of \$1,000,000, and will stipulate that it will carry the insurance at half the present 'board-rates,' provided the company is guaranteed the exclusive right to the insurance on such buildings for a term of years."

The *Universe* says it can easily secure the necessary capital and invites all its Catholic exchanges to take this important matter up. "If the principle be accepted," it declares, "the plans can easily be formulated." *THE REVIEW* has accepted the principle long ago

and hopes that now that somebody is offering to carry it out practically, he will have the earnest support of all those who have written in this journal, or privately to the editor, in advocacy of such a scheme of insurance.

The *Universe* would prefer a plan that would embrace not only a single diocese, but a province at least, if possible the whole country.

Diocesan insurance has, we believe, already proved successful. It might be well to try the plan on a provincial basis before going in too deep.

What a splendid thing it would be if our contemporary's theory would prove correct—that with a 75 cent rate a large reserve fund could be accumulated, from which loans might be made to struggling congregations at no more than three per cent.

ARTHUR PREUSS.

* * *

The *Catholic Columbian* of Aug. 11th, just to hand, prints a synopsis of the report of the Mutual Church Insurance Association of the Diocese of Indianapolis, for the year ending June 11th, 1900. The receipts were \$2,297.55, of which \$1,558.73 was from premiums, and \$575 interest on U. S. bonds. The current expenses for the year were \$116.60. Two losses by fire from lightning were paid, the total amounting to \$120.38. The association has \$15,500 in U. S. bonds. There are 102 churches insured. The Association saves to the churches of the Diocese in insurance rates about \$4,000 a year.

ANOTHER ASSESSMENT CONCERN GONE TO THE WALL

I suppose we *Review* contributors are all of us expected to furnish what ammunition we can gather to the guns of the redoubtable J. Hernan in his fight against fraternal insurance humbuggery. Hence I hasten to report the demise of the Chicago Guarantee Fund Life Society, a mutual death-benefit association, which has passed into the hands of the Royal Trust Co. as receiver, to wind up its affairs.

The Society refused to pay (because it had no funds very likely) a judgment of \$1,000 held against it by Mrs. Dollie Barlow of Colorado Springs; whereupon Mrs. Barlow brought suit before Judge Chetlain, with the result indicated above.

We are surprised to learn that the Chicago Guarantee Fund Life Society lasted no longer than seven years. Most concerns of this kind manage to drag along for at least twenty years. Probably its basis was even weaker than that of most others.

From what we have recently heard we fear that the Widows' and Orphans' Fund of the German Catholic Central Society is also on the verge of perdition. A supreme attempt to float it over will be made at the convention in Peoria next September. To one who has followed the career of this Fund it must be clear that the reform scheme elaborated by the committee is nothing but a makeshift. It is too late; the Fund can not be saved. The sooner it goes into honorable liquidation, the better.

Will our other Catholic mutuals take warning? For some it may yet be time to save themselves.

JOSEPH WALTER.

THE CHRISTIAN SCIENCE HUMBUG.

Judge Pennypacker of Philadelphia the other day refused to grant a charter for a church of Christian Scientists there, on the ground that the statute law of Pennsylvania to protect the public from illicit medical practices must be upheld.

Mr. Pennypacker has drawn the line of cleavage sharp and clear. What we want next is a court that will deal with Christian Science "healers" in the same spirit; for the faith-cure fad is assuming more alarming proportions every day. We saw it stated recently, on the authority of the *Medical Sentinel*, that there are twice as many persons studying in the so-called schools of mental healing, faith-cure, Christian Science, and the like, than in all the medical schools in the country combined.

The relation of this subject to civil law is beginning to attract the attention proportionate to its importance.

These eccentrics claim that the non-use of medicine is a part of their religion and that liberty of religion is guaranteed every citizen under the constitution.

But while religious freedom implies the right to think what one pleases, it can not justify the violation of laws made for the protection and common good of the community.

Where laws sufficient to deal with all cases of faith-cure and mind-healing do not exist, they should be enacted, and where they already exist, be strictly enforced.

ARTHUR PREUSS.

POPE AND KING.

Victor Emmanuel III. was crowned last Saturday.

Italy acclaims the successor of Umberto without knowing if he will not be her last king.

Meanwhile the Catholic world rests assured that there will always be a Pope, and it has no particular reason to anxiously ponder the question how the two hundred and sixtieth successor of St. Peter will be able to get along with an ephemeral kingling.

A. L.

TWO TYPICAL FRATERNAL BENEFIT CONCERNS.

The Superintendent of the State Insurance Department of Missouri, Mr. Orear, last Saturday applied to the Attorney-General for an injunction against the Great American Society and the Metropolitan Industrial Benevolent Association, both fraternal insurance concerns doing business in St. Louis.

From a statement published in the *Post-Dispatch* on Aug. 11th we gather that the Great American Society during the past year paid as benefits to its certificate holders the total sum of \$429, while the expenses of the management ran up to \$1,886.76. This condition of affairs indicates, in the opinion of Mr. Orear, that said association was not carried on for the sole benefit of its members and beneficiaries, but chiefly and mainly for the benefit of its officers and employees.

In the case of the Metropolitan Industrial Benevolent Association, its annual statement for the year 1899 also shows that said society was undertaking to do an industrial insurance business, issuing benefit certificates upon the

lives of infants and children, that while it had collected during the year 1899 the sum of \$844.15 from its members, it absolutely paid out nothing on account of death claims and only \$85.50 on disability or sick claims; but disbursed \$540 as salaries for its officers and \$212 for other expenses of management.

These two concerns are typical of a number of others doing business in different States. The sooner they are stamped out, the better it will be for the public welfare.

D'AZINCOURT.

RUNAWAY MARRIAGES.

We clip the following timely reflections from the Aug. number of the Holy Family Parish Calendar of Chicago:

"Seventy-five couples from Chicago took an excursion to St. Joseph, Michigan, on the 4th of July, and incidentally with the ice-cream, dancing, and other festivities of the occasion were 'hitched up,' before their return. Very few probably of these ignorant and infatuated persons were Catholics. Catholics know or should know, that marriage is something holy, a sacrament instituted by Christ, and as such requires proper and decorous preparation beforehand. These hasty and unbecoming marriages, in most cases the promptings of passion, are frequently only temporary unions, which will be dissolved in the divorce courts sooner or later.

"The false view of marriage, which is so common to-day, is a disgrace to the American people and a menace to our country. It is breaking up our homes, turning our children into the streets, and bringing the modesty of our women into disrepute.

"Nothing is more beautiful than a Christian marriage between Catholics, when they stand before God's altar, hand in hand, and pledge each other mutual troth and love 'until death do them part.' But cheap picnic marriages—bah!"

CONTEMPORARY RECORD.

THE CHURCH PROPERTY PROBLEM IN CUBA.

The Havana correspondent of the N. Y. *Evening Post* (Aug. 4th) quotes one of the Commission appointed to settle the controversy over the ownership of property in Cuba claimed by the Catholic Church, as saying that it is a very complex matter. "It is not only a controversy between the Church and the State, but between the Church and private individuals. It affects property valued at several millions of dollars, the title to much of which is obscure, and years may be required for its settlement, although Bishop Sbarretti is anxious to have the matters determined before the United States delivers the island over to the Cubans."

Some of the claims, it seems, are for buildings erected by the Church, but which were seized by the Spanish government without reimbursing the Church. In all parts of the island there are instances of this kind, Havana presenting several of them. In some instances the Church claims public property for which the State claims she was only trustee. One of these cases is the Paula Hospital, in Havana.

The most celebrated case under litigation is the Havana Custom-house, which is claimed by the Church and for which the Bishop is

confident that he can establish a good title. The Custom-house was formerly a church and convent, and in the year 1762 was seized by the British forces during the war between England and Spain. It has been used as a Custom-house by the Spanish government and the government of intervention for a great many years. It is one of the most valuable pieces of property on the island, and is one of the largest buildings in Havana, as well as one of the oldest. During the last two years much money has been expended in improving the building and in making it suitable for a Custom-house.

UNCLE SAM AS WEYLER II.

Further light is cast upon the situation in the Philippines by another letter from the trustworthy correspondent of the N. Y. *Herald* in Manila. The despatches from time to time have mentioned encounters between our forces and the natives, in which the American losses were very small and the Filipino very heavy. The explanation is that a soldier has been killed, often by treachery and sometimes with torture, and that revenge is sought by a general slaughter of not only the natives who are suspected of complicity, but also of all who are found in the neighborhood. All sorts of brutalities by our forces are reported, the excuse given being that there is no other way of dealing effectively with the Filipinos. Spanish methods are imitated, and the *Herald's* correspondent writes that he has heard many a soldier say: "Old Weyler was onto his job, he knew how to handle these niggers." What these soldiers overlook is that the Weyler policy never brought peace, but only disgraced the nation responsible for it.

LITERATURE.

NEW EDITIONS OF DEAN BOOK'S WORKS.

Mollie's Mistake, or Mixed Marriages. By Rev. J. W. Book, R. D. New edition. B. Herder. 15 cents.

This little treatise, written in the catechetical form, completely covers the ground suggested in the title. Mixed marriage is the back-door through which, as a good priest once said, the Church loses more members than she gains through the front entrance. A careful reading of Fr. Book's arguments ought to do much towards preventing young Catholics from forming attachments outside the fold.

* * *

Short Line to the Roman Catholic Church. By Rev. J. W. Book. New edition. B. Herder. 15 cents.

An imaginary discussion with an enquiring Protestant, in which the authority of the Church is triumphantly established. Every conceivable objection is met and overthrown.

* * *

Thousand and One Objections to Secret Societies. By Rev. J. W. Book, R. D. New Edition. B. Herder. 15 cents.

The tract on secret societies is as vigorous and to the point as the other pamphlets by Fr. Book. It ought to do much good. We must regret, however, that the quotations by Leo Taxil were included in this new edition. As the readers of THE REVIEW have every reason to remember, Leo Taxil was proved to be an unmitigated fraud. However, Fr. Book's arguments are quite forcible enough without these quotations to convince the unprejudiced mind. SUSAN TRACY OTTEN.

CURRENT LITERARY NOTES.

—The *Bookman* prophesies that the historical novel having run its course, the next will be the religious novel.

—There is perhaps no form of literature less attractive to most readers of this column than the United States census reports; and many will take a malicious pleasure in learning that the United States, with all its census work, has no means of deciding as to the healthfulness of the country or any of its parts, no means of deciding as to the rate of natural increase in our population (by births), no means of knowing whether crime is on the increase or decrease, or whether divorce is becoming more or less common. Such are the conclusions reached by Prof. W. F. Wilcox in his article, "Some Difficulties with American Census-Taking" (the August *Quarterly Journal of Economics*.) This alleged inaccuracy may, after all, leave us in a bad way; for, if it is pleasant not to know the trouble one is in, it is often disastrous not to know the trouble one is getting into. The article should be of great interest and value to the Census Bureau at Washington.

—J. Walter Reid writes to the *Catholic Columbian* (Aug. 11th) that the "Cyclopedia of Classified Dates," the latest publication of the Funk & Wagnalls Co., New York, "contains glaring inaccuracies against Catholic faith and practice, which makes it utterly worthless as a work of reference."

—Prato, the great Tuscan book-producing town, has given us a new work on "Americanism." It is entitled "Leone XIII. e le due faccie dell'Americanismo, pel Sac. Prof. G. M. Zampini." The Rev. G. M. Zampini treats of the congeries of errors to which the name of "Americanism" came to be given, and of their condemnation by Leo XIII.

EXCHANGE COMMENT

The American correspondent of the *Vérité Française*, M. Joseph Bonnet—a very wide-awake and interesting writer, by the way—in a letter published in that paper July 25th, describes the aim and methods of the two great political parties in this country and observes that the Catholics are quite generally Democrats. If this be true, how does Mr. Bonnet explain the fact that all, or nearly all, the French Catholic newspapers published in the U. S., are supporting McKinley?

* * *

Here is an exquisite twinkle from the bright and brilliant *Catholic Sun* of Syracuse (Aug. 3rd):

"The newspapers are trying to prove that Archbishop Keane and Archbishop Katzer are bitter enemies. And our esteemed contemporary, the *Catholic Citizen* of Milwaukee, republishes all this delectable stuff. We trust the *Citizen* is not suffering from katzer-jammen."

Isn't that delectable and edifying?

* * *

The *Catholic Citizen*, by the way, seems to have got itself into a regular ocean of hot water. Says the *Northwestern Catholic* of Aug. 2nd:

"The *Catholic Citizen* of Milwaukee is the most magnetic, if not the most enterprising of American Catholic papers. Its faculty of attracting things to itself is remarkable if not admirable. Its attractive features are many; but the impression is abroad in Iowa, South

Dakota, and Nebraska, that its most valuable feature is the northwestern Catholic news items, copied bodily and without credit every week from the *Northwestern Catholic*."

The *Catholic Citizen*, under its present management, as we have time and again pointed out, has never been much more than a journalistic crazy-quilt, patched together of pilfered and largely faked news-items from the secular and religious press of the land. We are used to such pilfering on the part of the Catholic press; but we think the Catholic reading public has a right to demand at least that it be done with discrimination and critical acumen.

* * *

While we are indulging in all sorts of original and quoted journalistic amenities, we may as well reproduce this *entrefilet* from the *Catholic Sun* (same issue as cited above):

"The pictures published of Archbishop Keane in the newspapers resemble him as much as William J. Bryan does Li Hung Change. Archbishop Keane is not matronly looking."

"Li Hung Change" is worse than the barber-shop joke we heard the other day about the great hanging in China:—"Li hung Chang." But it is probably a typographical error rather than a scintillation of the bright young editor's cranium. As for Msgr. Keane's matronly looks, we are hardly able to judge, not having seen His Grace of Damascus since shortly before his deposition as Rector of the Catholic University in 1896. At that time,—we had a good chance to observe him during an interview of half an hour or more—we thought he was distinctly "matronly looking." Perhaps he has got younger or manlier in appearance since.

* * *

In the sixth and concluding volume of his "Studies in Church History," the Rev. Dr. Reuben Parsons has incorporated a chapter on "Pope Leo XIII. and the Church in the United States," wherein he gives a very calm and moderate account, based on authentic documents, of the rise and fall of "Americanism."

It is interesting to note the effects of this on the reverend Doctor's admirers in the liberalistic camp. Formerly, Dr. Parsons was careful, accurate, painstaking, reliable, judicious, etc., Now they denounce him—to quote only the *Catholic Citizen* (July 28th)—as a pamphleteer, who has, in a manner entirely uncalled for, "entered into a heated debate with the writers of articles in magazines;" who "lacks the judicial quality which is so important to the historian;" and they "regret that he should have capped the monument of his historical labors with such a grotesque performance" as that chapter on "Americanism."

All of which goes to show how very small even the greatest men can become when they venture to disagree with the Americanists, who have a patent not only on patriotism and theology, but on ecclesiastical history as well.

* * *

The *Washington Church News* has taken on a new dress and a new name. It will henceforth be known as the *New Century*, and its policy is to be "progressive." It has long needed a dose of progressiveness, but of the right kind. We hope the new management will make it a Catholic journal and not a liberalistic organ.

* * *

Commenting on the way in which our daily papers ignore the work and role of the

Catholic missionaries in China, while they extol and exaggerate that of the emissaries of the sects, the *Ave Maria* (Aug. 11th) exclaims:

"Not a week passes in which the need of a Catholic daily newspaper is not emphasized in some way or other."

* * *

Our brilliant and solid contemporary, *La Vérité* of Quebec, has lately entered upon its twentieth year—a venerable old age for a Catholic newspaper in nineteenth century Canada—and its valiant editor and proprietor, Mr. Jules P. Tardivel, expresses the hope that he may be able to publish it for many more years, for the glory of God and the advancement of the Catholic cause, even though he is as poor to-day as when he started, and never had more from the paper than a meagre portion of daily bread:—a hope in which THE REVIEW heartily joins.

We have always admired *La Vérité*. It is staunch and honest, politically independent, fearless in the defence of truth and justice, brimful of sound and instructive reading-matter every issue, without as much as a line of advertising. In this respect we have repeatedly declared that we have taken it for a model and hope to equal it some day.

If we had a few journals of its stamp in the United States, in place of a score or more of liberalistic organs and stale rags, there would be less Americanism and more solid enlightened piety among the masses of our people.

Here's to Mr. Tardivel and *La Vérité*. May they live long and prosper!

* * *

We are surprised to see our careful Cincinnati contemporary, the *Catholic Telegraph* (Aug. 9th), reproduce the *Chicago American's* fake interview of a boy reporter with His Holiness the Pope. The fact that Leo XIII. is therein made to carry on a conversation "in pure English," ought to have been enough to warn our confreres of its true character.

ARTHUR PREUSS.

EDUCATION.

§ In a review of the Columbian Catholic Summer School in the *Catholic Columbian* (Aug. 11th), Mr. Fitzgerald registers an "on dit," that the School may not return to Detroit, owing to the action of the railroad companies, who say cheap rates to a place like Detroit would be taken advantage of by many unconnected with the School and thus result in a loss to the railways. Mr. Fitzgerald thinks this could be avoided if the production of a member's ticket were made a condition of obtaining reduced transportation.

§ The Boston *Pilot* suggests that all our Catholic colleges and academies with the beginning of the new scholastic year, encourage their pupils to the study of Spanish and offer them an opportunity to acquire this simple and majestic and now so useful modern tongue.

§ We see from Mr. Randall's column in the *Catholic Columbian* (Aug. 11th) that the Jesuit Fathers will open a new college, dedicated to the Sacred Heart, in Augusta, Ga., next September, with preparatory, academic, and collegiate courses.

§ A reader in Rochester, Minn., requests us to reproduce a puff-note on a summerschool

held by the Sisters of St. Francis, of that place, under the direction of Miss Isabel Lawrence, Supervisor of the St. Cloud Normal School. The chief feature seems to have been a course of lectures by Rev. Dr. Shields of St. Paul, who is extravagantly lauded as "one of the foremost scholars of his time," "a power in the world of thought," an "authority in educational matters." This may be true or not. We do not know the Rev. Dr. Shields nor Miss Isabel Lawrence. We hope they are both thoroughly orthodox and well-meaning, and that the Sisters of Rochester, in the words of our enthusiastic correspondent, have reason to "congratulate themselves." But we can't publish puff-notes. Only sober and critical reports of such happenings can possibly find acceptance by THE REVIEW.—A. P.

§ The Rev. Dr. Edward McSweeney, in a letter to the *Catholic Standard and Times* (Aug. 4th), interestingly gives his impressions of the Columbian Catholic Summer School held this year in Detroit. He confirms the general impression that the sessions are attended mainly by ladies and that some of the fine lectures are practically wasted. Nevertheless, he says hopefully:

"Its effect on the women is certainly going to be serious, and, let us hope, for the best. As for the men, they are too busy hunting for money to spare time for theories and speculations. However, I believe that woman has a pretty good half of the wisdom of the race, and it may be that salvation in the natural as well as in the supernatural order may be destined to come to us through her."—A. P.

§ The College of Physicians and Surgeons of Chicago University, after an animated debate has decided henceforth to refuse recognition to athletics, and no longer gives official sanction and support to the college football team, which has taken so prominent a part in intercollegiate athletic competitions. This step has been taken because experience has taught the faculty that college athletics have a demoralizing and disturbing influence on the students and interfere with the educational work of the college.

This ought to prove a salutary warning to those few of our Catholic colleges who have thought it smart to imitate their secular rivals in unduly favoring athletics.—J. W.

RELIGIOUS WORLD.

.... Archbishop Riordan of San Francisco, in a recent sermon at his Cathedral (see the *Monitor* of Aug. 4th), effectually put a quietus upon the rumor that Msgr. Montgomery of Los Angeles had been appointed coadjutor-bishop to him. The Archbishop declared: "I thank God that, while I am not so strong as I was twenty years ago, I am still well enough to do my work without asking for an assistant."

.... What the qualifications of a Catholic bishop should be, in the minds of some people, appears from this extract from an article published in the *Western Watchman* of July 19th, concerning the rumored erection of a new see in Nebraska:

"Under the present arrangement the people can get sight of the bishop only about once in three years. If a priest wishes to see the bishop he must travel from one hundred to four hundred miles. They want a bishop

to live in the midst of this vast territory;—a bishop who can interest himself in the material development of this great wheat, corn and grazing country and thus contribute to the spiritual upbuilding of the Church."

.... According to the *Midland Review*, there is no truth in the rumor sent to this country by W. D. J. Croke, the unreliable Rome correspondent, that Msgr. Gambon is to become auxiliary bishop of Louisville.

.... The committee of judges to decide the Cuban Church property problem, have resigned, according to an Associated Press despatch dated Aug. 11th, and Gen. Wood is expected to appoint a new commission.

.... The Cardinal-Archbishop of Paris, in an official circular issued July 19th, warns his priests not to attend the Exposition except in clerical garb, to avoid the "Midway" attractions of doubtful character, and to stay at home in the evening. He says that the same rules apply to the conduct of foreign priests during their stay in Paris and admonishes his own clergy to see that they are properly enforced.—L. B.

.... A Bremen despatch to the *Chicago Record* informs us that the "Ultramontane" press of Europe is demanding the restoration of the Pope's temporal power, claiming that now is the most opportune time for this to take place. The German press is said to be "comparatively tame on the subject," while the Belgian Catholic papers, especially the *XXe Siecle*, are quite vehement. The latter is credited with saying that "revolution in Italy robbed the Pope of his rights and is now devouring the Italian royal family; that the pontificate alone can restore order in Italy and redeem it from revolution and anarchy."

.... A representative of the *Baltimore Catholic Mirror* reports in that paper (issue of Aug. 4th) an interview which he had with the Chinese minister in Washington, Wu Ting Fang. Mr. Wu is a sly old duck and the *Mirror* man did not extract much information from him. He professed not to be well informed on the growth of the Catholic Church in China nor on the missionary work of the various Protestant sects, but expressed high regard for Msgr. Favier, Bishop of Peking. It was evident from conversation with the diplomat that, while he placed no credence in the rumor which fixed responsibility for the Boxers' uprising upon Catholic missionaries, he was unwilling to distinguish between Catholics and Protestants to the favor of the former.—H. St.

.... The new Cuban ecclesiastical marriage law, revoking the decree issued in May of last year by Gen. Brooke, went into effect Monday. "After much consideration, taking into account the best opinion of ecclesiastical and political functionaries," Governor-General Wood directed that the ecclesiastical ceremony be recognized on a basis of legality like that upon which it rests in the United States.

* At a New England society dinner some years ago, Mark Twain had just finished a piquant address, when Mr. Evarts arose, shoved both hands down his trouser pockets, as was his habit, and laughingly remarked: "Doesn't it strike this company as a little unusual that a professional humorist should be funny?"

Mark Twain waited until the laughter excited by this sally had subsided, and then drawled out: "Doesn't it strike this company as a little unusual that a lawyer should have his hands in his own pockets?"

SOCIAL QUESTION.

THE CONDITION OF LABOR IN JAPAN.

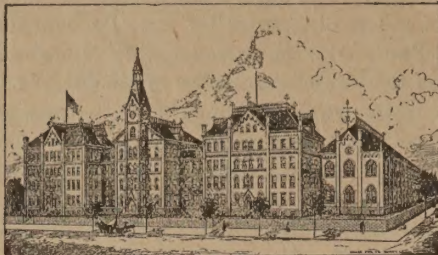
"La Protection Ouvrière au Japon," by Saito Kashiro (Paris), is a short but valuable treatise written by one who has every opportunity to become acquainted with the details of his subject. The volume is really a discussion and criticism of the various articles of a proposed labor law—a discussion giving occasion for a general description of labor conditions.

The striking feature of Japanese labor is its attitude of submission to the employing class, though this attitude is being modified as time goes on. State interference in the form of protection to labor has been unpopular, and the ignorance of the working classes has allowed of an almost complete neglect of hygienic measures in industrial establishments. Pensions in case of accident, premiums for regularity, etc., are meagre. Twelve hours is the average working-day, and women and children are everywhere seen laboring. Wages are small and rarely exceed fifty cents a day for the most efficient male hands. Advancement in wages is slow, and there is little opportunity to save; low wages here co-exist with an absence of habits of economy. Compulsory "saving" is common, but is really a disguised method of retaining a hold upon the laborer, for he is forced to serve out his contract and obey strict regulations under penalty of confiscation of the savings remaining in his employer's hands. Japanese laborers soon tire of the routine and monotony of machine production, and are readily led to desert their employers; a class of intermediaries display much rascality in connection with these desertions. A system of laborers' certificates also has been put into operation in order to restrict the movement of labor. Saito regards this as an unwarranted hindrance to the competition of developing industries. Short chapters treat of factory regulation, inspection, etc., and of apprenticeship.

NOTES AND REMARKS.

* The Pope, as our readers know, dresses in white, not in white silk or linen, but in white wool. The Rev. Mr. Starbuck says in the *Sacred Heart Review* (Aug. 4th), that he used to imagine that it meant that his rank entitled him to wear at all times the color of the altar. He has since found out that this is not so. "As Dean Stanley points out, it is the solitary survival, with variations in form, of the ancient Roman toga. The Pope is, in the whole world, the one remaining *Civis Romanus*. Even those who are indifferent to his religious attributes, may well hope that it will be long before he will lay aside this august historical character, and the outward index of it, the garment of white wool, relieved by the senatorial purple."

* The New York correspondent of *La Vérité Française* (July 25th) learns that Rome has taken under advisement the dissolution of the semi-secret Catholic society called Knights of Columbus, "which consists chiefly of young men and welcomes especially young clergymen, who hasten to join its ranks, subjecting themselves to the common discipline, renouncing all distinctions, obeying lay chieftains, in a word, leaving their sacerdotal character at the door." Here is indicated a serious

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NEW SESSION BEGINS SEPTEMBER 5, 1900.

REV. NICHOLAS LEONARD, O. F. M.

ious objection to this organisation on which THE REVIEW has hitherto, for certain reasons, not even touched. We should be glad to have the news that Rome is looking into the matter, confirmed.—A. P.

* Havana has a new Catholic weekly, *Cuba Catolica*, edited by Senor Juan Jose Canarte. Its make-up is much the same as that of our Catholic weeklies and its tone staunchly Catholic. The paper issues sixteen pages weekly and costs \$7.70 a year in American money.

* In one of his regular letters to *La Vérité Française*, M. Joseph Bonnet, presumably the clergyman of that name in New York City, intimates that President McKinley is cleverly using Archbishop Ireland as a catspaw, to throw sand into the eyes of the French people, while fondling the British.

* Reformers who excuse European assassination as logical, and then say that the conditions which make assassination logical exist in this country, are promoters of assassination. And proprietors of great dailies that celebrate assassins in portraiture and sloppy writing are assassins also.—*St. Louis Mirror*, No. 26.

NEW BOOKS AT B. HERDER'S,
17 S. Broadway.

- Barnes, Rev. A. S. St. Peter in Rome and his Tomb on the Vatican Hill. Illustrated. Net..... 4.00
- Blosius, Book of Spiritual Instruction. Net..... .75
- Coloma, Rev. Luis, S. J. Currita, Countess of Albernoz..... 1.50
- Gracian, Rev. Baltasar, S. J. Sanctuary Meditations for Priests and Frequent Communicants. Net..... 1.00
- Belloe, Madam. The Flowing Tide. Net. 1.60
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